

things. A reformation took place among the people. Many were brought home. But about this time there was a dispute in the church about order, ordinances, discipline, &c. a small party denying the whole. And to my shame I leaned too much that way, which has caused me to drink large draughts of worm-wood and gall since. Numbers at that time professed religion, but on account of this flood of error the form and fashion of the house were not shown then, and there were not many additions to the church. Things remained in a gloomy state. * * * At this time a great flood of immorality crept in among professors, which shocked me very much."

The church at Cornwallis being then destitute through the removal of Mr. Payzant to Liverpool, Mr. Manning was invited to the pastorate. He accepted the invitation, and was ordained Oct. 19th 1795. The certificate of his ordination is now before me. The following is a copy;— "These may certify to all people and churches of Christ wheresoever these may come. That we the subscribers, after long acquaintance with the ministerial gifts and qualifications that our well-beloved brother Mr. Edward Manning is endowed with, and after being examined and chosen by the church of Christ (consisting of Baptists and Congregationalists) in Cornwallis for their pastor and teacher, in the name and behalf of the churches to which we respectively belong, have proceeded to set apart this our brother by the imposition of hands unto the work of the ministry to which he was chosen; and hereby recommend him as an able minister of the New Testament to all churches of Christ, and to all people whom God in his providence shall call him to, to improve those gifts he has given him.

Cornwallis, the 19th of October, 1795.

John Payzant, Pastor of the church of Liverpool. Joseph Dimock, Pastor of the church of Chester. Harris Harding, Pastor of the church at Onslow. Thomas Lynds, John Lynds—Deacons of the church at Onslow.

Benjamin Cleaveland, Thaddeus Harris, Deacons—Amasa Bigelow—Delegates of the church of Horton and Cornwallis."

The commencement of his pastoral labours was distinguished by a rich effusion of the Spirit upon the people. In the ensuing winter many were converted and added to the church. But the missionary spirit was strong in Mr. Manning. The necessities of New Brunswick appeared to him greater than those of Nova Scotia, and so he left his flock for a time, and in the Spring of 1796 undertook a tour in the neighboring province, and in the State of Maine, where he remained several months, preaching from place to place, sometimes with encouragement and sometimes amidst much opposition. Theodore Harding, who had just begun his labours at Horton, partially, supplied the place of the absent pastor. Mr. Manning returned home in the fall of the year.

His brother James (who will come under our notice in my next letter) and Mr. Murphy, another preacher in the New Light connexion, accompanied him to New Brunswick and travelled with him into Maine. Their labours at Machias, in that state, produced no little excitement, and led to a correspondence between Mr. Manning and Mr. Stephen Jones, a member of the Congregational church. Mr. Jones's letters are among Mr. Manning's papers. He wrote with great bitterness, being evidently chafed and angry at the proceedings of the intruders from Nova Scotia, whose zeal he stigmatized as "religious phrenzy," and whose prayers, he said were "bellowed out with the fury of a madman." He charged them, too, with endeavouring to sow dissension in the church, and was particularly displeased that they, "unlearned and ignorant men" as they were, should presume to consider themselves ministers of the gospel. Probably there were misunderstandings on both sides. But we require no proof that Mr. Manning and his coadjutors were "called of God."

Yours truly,

June 15, 1860.

MENNO.

Christian Messenger.

HALIFAX, JUNE 27, 1860.

Our Religious Anniversaries.

CENTRAL ASSOCIATION.

We broke off our report of the doings of this body last week, with an allusion to the reference to our labours. Their high appreciation of the value of the periodical press and their warm expressions of approval of our efforts to maintain the principles of truth are to us a source of strength and encouragement, and will enable us to meet the enemies of Bible truth, and maintain our position against

the opponents of Baptist principles with fresh courage and determination. Even our advertizing columns came in for a word of approval—the medical remedies being said to have afforded great relief to many sufferers. We are aware that some of our readers have no faith in these remedies, although they may appear in our columns—a conclusion we shall not try to disturb; yet we are aware that in the healing art there is perhaps a wider field for learned enquiry and new discovery than in any of the professions. New remedies and new modes of treatment are continually being discovered. The modus operandi of the present day would have been termed quackery by the regular profession of fifty or a hundred years ago. Hydropathy, Homeopathy, and Allopathy each have their advocates, and Quackery enjoys an equal amount of popularity to either. The patrons of each deem much of the practice in the others nothing better than quackery. Grave divines, and some regular practitioners even, do not hesitate to countenance one as well another of these, and it must not be expected that we shall decide what is the truth in matters on which "doctors disagree."

But we are forgetting the Association and must leave our advertizers to speak for themselves and our readers to judge for themselves, whilst we proceed to inform them of matters relating to this gathering of representatives from the churches.

The Report of the Committee on Temperance called up an animated and highly interesting discussion. Several of the brethren expressed the opinion that a retrograde motion had been made, and that true Temperance principles were now less influential among christians than they were some five or ten years ago. The attempt to hand over the temperance question to politicians, and obtain legislative enactments for securing prohibition had failed. It had been found that unprincipled men would use it to serve their own purposes, and would make capital out of it, but would not enact a prohibitory measure if they could help it. The churches it was deemed should first effect prohibition in their own membership, by declaring that all who engage in the traffic, either as sellers, as buyers, or as drinkers of intoxicating drinks, shall be considered as disorderly and treated accordingly. Unless this principle be adopted it cannot be expected that drunkenness can be banished from the church or the world. Two church members having different constitutions might each take an equal quantity of intoxicating drink, one, in consequence of doing so, might become thoroughly drunk, while the other because of his having a stronger constitution might remain apparently sober. It was contended that it would be unfair to exclude from church-fellowship the one with a weak constitution, and allow the other who had been equally culpable to remain in good standing with his brethren. The legislature had long tried to regulate the traffic. It should be the work of the church to destroy it, and save, at least its members, from participation in the destructive practise of using intoxicating beverages. This, it was considered by several of the speakers, could only be done by the churches making a Declaration that the use of intoxicating drinks is a sin worthy of expulsion. On the other hand it was contended that although we may hold that christians ought to abstain, yet that no Association or other ecclesiastical body could make a law for the churches and it was useless to declare that those who are guilty of drinking, any more than those guilty of swearing, stealing, lying or adultery, are unworthy of church-fellowship. The sale of the article was deemed by all the speakers an immoral business and such as christians could not consistently engage in. The Baptist ministers through the province, to a man, are believed to be practical abstainers and firm adherents of some temperance organization; but not so all the members of churches. The Report declaring it a sin to buy, sell, or use intoxicating drinks was agreed to by a large majority.

The Sabbath School Committee reported that the Convention about to be held would develop the progress of that cause and discussion on the question was therefore deferred till that meeting.

Rev. N. Vidito introduced a resolution, which was adopted, declaring the use of Tobacco in all its forms a filthy, pernicious habit and a nuisance which should be abolished by all christians.

On Monday evening a combined Missionary Meeting was held. Rev. Dr. Cramp was called to the chair. The Chairman introduced the subject by shewing the connexion existing between these—Home, Foreign, and those of other languages in our midst. The encouragement of one has always resulted in benefit to the other. In England the Baptist Home Missionary Society was formed three years after the Foreign Missionary operations had been commenced. It had been the same in other places. Dr. C. regretted the absence

of Mr. Normandy the French Missionary, but hoped that others present would be able to give information concerning that interesting mission.

Rev. George Armstrong introduced a resolution calling for gratitude in consideration of past success, and the certain prospects of future triumph. He shewed how the Savior is glorified in this work and that christians could not innocently withhold themselves from prosecuting it to the utmost of their means.

Great honor had been put upon the Baptist body by their being the first who went forth to the heathen with the Word of Life. Their subsequent want of activity had not been equally creditable to them.

Rev. W. Burton spoke briefly of the beneficial results of Home Missionary operations.

Rev. E. N. Harris advocated the interests of the French Mission and shewed how easy it would be to enlarge the contributions to these objects by a little prudent management.

Dr. Cramp in putting the resolution to the meeting referred to the great results which might follow comparatively feeble efforts. He mentioned the fact that the rude board with "Boots and shoes neatly repaired" upon it which was formerly over the shop of the immortal Cary is still to be seen in the museum at the Baptist College in Regents Park, London. Little did he think when at work with his lexicon at his side that the mighty results would now be seen of his first movement towards the fair-off heathen. Dr. C. also alluded to the interest he felt in the French Mission from the fact of his having administered baptism on this continent the first time to six French Canadians in Canada, and in a mixed congregation of English and French had mingled with them insinuating at the same time, and to the same tune, hymns in both languages.

Rev. Jas. Parker moved a resolution pledging all to use their exertions to increase the contributions and offer constant prayer on behalf of missions. He referred to the agency God is pleased to employ in the salvation of men. Angels would gladly engage in the work, but the treasure was committed to earthen vessels. The church was the legitimate agency. With the Word of God and the operation of the Spirit it was fully competent to the task. He related a circumstance well worthy of imitation, a gentleman, unknown to him, had stopped him in the course of the afternoon, near the meeting-house and had placed in his hands a 20s. note requesting him to give it to the cause of missions, refusing to give him his name. He had no doubt that such acts would meet with their reward.

Rev. W. H. Humphrey briefly seconded the resolution.

Rev. J. C. Hurd spoke of the right of God to give laws to his people and demand their submission. Although the christian acts under these laws, yet he acts freely and gives freely. The law of love rules him in all his obedience. The world acts under the influence of fear and constraint. The christian is greatly honored by being allowed to work for God. Mr. H. appealed to those christians who had not participated in this good work to come up to the help of the Lord against the mighty.

Rev. T. A. Higgins moved a resolution that more laborers, and men of highly cultivated minds are required into the missionary fields. He was not desirous of speaking, but wished to sit and listen to his grey-headed seniors. He could not however refuse to advocate a cause of such great importance. Fields were opening in every land for the preaching of Christ. Cultivated mind was greatly wanted. Christian mothers who loved the cause of Christ should instil into the minds of their sons a desire to devote themselves to the work of God. All the professions required a higher standard of piety.

Rev. E. M. Saunders ably supported the resolution and referred to the errors prevalent, requiring men of sufficient ability to meet them and expose their sophistries. Rev. Jas. L. Read and Rev. N. Vidito, also spoke with good effect on the subject.

The meeting was closed after singing the Missionary Hymn and Prayer.

On Tuesday morning the meeting for the purpose of forming a Sabbath School Convention, was held. We were unable to attend, being occupied at that hour with the business of the Education Society. We are glad however that the secretary has furnished us with a report of the proceedings. This will be found on our sixth page, and we doubt not the organization will be hailed with satisfaction by the brethren generally. We hope it will have the effect of arousing a new and deep interest in the work, and that we shall become more and more efficient Bible students, and teachers of the Truth as it is in Jesus.

The Baptist Education Society then held its Annual Meeting. The Report of the Committee was read, which will shortly appear in

our columns. It affords a very gratifying view of the operations at the Horton Academy. On the Association resuming, the subject of Education was brought forward. Speeches of great power were delivered in reference to Acadia College, and its vast importance to the best interests of the denomination. We regret exceedingly that our space will not permit us to give a brief sketch of the remarks made by several of the brethren on this subject. A more hearty determination to sustain and commend that institution could not have been given. It might be considered invidious to mention one speaker more than another, but we have no fears of incurring that charge from those who were present when we say that the speech delivered by the Rev. N. Vidito was one of surpassing excellence. The earnestness and pathos thrown into his eloquent appeals to parents to secure education for their sons will not soon be forgotten by those who heard him. If that speech alone had been delivered we should have considered the cause well and fully supported.

In the afternoon the Annual Meeting of the Home Missionary Society was held, the Report of the Board was presented shewing that 185 weeks labour had been performed during the year by 22 missionaries. Fifteen missionaries had reported 587 sermons preached. Fourteen had reported the baptism of 222 persons. Three had travelled 4550 miles. The Officers for the ensuing year were elected. The Session of the Association was closed about 6 o'clock on Tuesday afternoon having enjoyed a season of great union and harmonious action.

The cordiality of the friends at Windsor and their esteemed pastor in entertaining the Delegates, rendered the occasion one—the remembrance of which will be very gratifying to those who attended.

The handsome meeting-house may be considered now fully consecrated. Its walls will be dearer to those who participated in these meetings, than ever before. The church will, we trust, receive answers to the many prayers which ascended to heaven for blessings to rest upon its members, and all will look back on the Session of 1860 as amongst the most pleasant and profitable in the history of the Association.

The American Baptist Missionary Magazine for June, comprises much interesting information, in reference to various foreign operations in the East. Extracts from late communications from Rev. A. R. Crawley, afford very satisfactory evidence of the progress of the Mission under his care. His labours are chiefly among the Burmans, among whom he travels extensively at certain seasons, and appear to be blessed with much success—Six had been added by baptism, and the number of Church Members at Henthada and the vicinity was twenty three.

From Bassein, another Burman Missionary station, Mr. Douglas writes, "Our little Burman Church here now numbers twelve working, praying Members." One great cause of the unexampled success of the Missionaries in Burmah has been the employment of native teachers, among whom are very many excellent brethren.

The Prome Mission on the Irrawaddi in charge of Mr. Simins, appears in a healthy and prosperous state—The Church consists of 187 members, 20 have been baptized during the year. Several pious British Officers have from time to time contributed largely to the wants of this Mission—Here and in other localities strenuous efforts are being made, chiefly by the Missionaries' wives, to instruct and better the condition of Native females.

The Toungoo Karen Mission, under the charge of Dr. Mason, is one of the most successful that has yet been established. In this district there are two Associations, 77 churches, 3 ordained Ministers, 134 preachers and teachers. During the year there were 1,096 persons baptized. It is estimated that the Christian population in this district amount to upwards of 2600 souls. There is also a Native Education Society.

There is much to encourage in several other of the Eastern Missions, where more or less success has followed the faithful labours of the Missionaries, and a salutary and widening influence is being felt wherever a Mission is established.

Open Air Preaching in Halifax.

A Sub-Committee of the Daily Union Prayer Meeting have made arrangements to hold a series of Open-air preaching services. The first of these was held in the afternoon of Lord's Day last in front of the City Court-house. The Rev. A. H. Munro, pastor of the North Baptist Church, preached. The day was highly favorable and a large company assembled, probably 700 persons. The behavior was, with one slight exception, most respectful and devout, and greatly encouraged